Dr. *BRINGHURST's*

SERMON

BEFORE THE

LORD-MAYOR.

Pilkington Mayor.

Martis xviii. *die Junii* 1689. *Annoq;*
R. R^s. & R^na Will^mi & Mariæ
Angl. &c. primo.

This Court doth desire Dr. *Bringhurst* to Print his Sermon lately preached at the *Guild-hall* Chappel, before the Lord Mayor and Aldermen of this City.

Wagstaffe.

THE EASINESS and DIFFICULTY OF THE Christian Religion.

IN A

SERMON

Preach'd before the

Lord Mayor,

AND

Court of ALDERMEN of the City of

LONDON,

At Guild-Hall Chappel, on Sunday *May* 26. 1689.

By *ISAAC BRINGHURST*, D. D. Rector of *Toddington* in *Bedfordshire.*

London, Printed for *Jonathan Robinson* at the Golden-Lion in St. *Paul's* Church-Yard. MDCLXXXIX.

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To the Right Honourable

Sir THOMAS PILKINGTON, Kt.

LORD MAYOR;

And to the Right Worſhipful

The ALDERMEN

OF THE

City of *LONDON.*

My Lord, and Gentlemen:

IN Obedience to your Order, I here preſent You with this Sermon; I had done it ſooner but that my neceſſary Affairs detain'd me ſo long in London.

I preſent You with this Subject, becauſe I could not think any other more ſeaſonable at this time. How uneaſy are we ſtill both in our ſelves, and to one another, notwithſtanding all that God has done for us by his Providence, as well as our Saviour by his Religion? But it muſt be becauſe we love our ſelves more than God, as well as better than one another. The great Example in the Text, a Man might rationally think, if but publickly read over to our Congregations, might make us more kind

and eaſy to one another than we are. If I have contributed any thing to that purpoſe by this mean Diſcourſe upon ſuch an excellent Subject, I have contributed ſo much to the Security of our Church and Reformed Religion; for if we are divided againſt our ſelves, and continue ſo, we cannot ſtand. I was before I was aware anticipated by the Time, which made me break off abruptly; but I have added no new Senſe, but expreſſed what I then delivered more intilligibly.

May your Lordſhip, and you the worthy Magiſtrates of this great City, ſee Jeruſalem *at Peace within it ſelf, and may you in your Stations be inſtrumental to it, that the preſent Age may honour your Perſons, and Poſterity your Memory, in this World, and the Felicity of Heaven may be your Reward in the World to come, is, and ſhall be the hearty Prayer of*

My Lord, and Gentlemen,

June 17. 1689. *Your moſt Obedient Servant,*

Iſaac Bringhurſt.

A SERMON preached before the LORD-MAYOR.

MATTH. xi. *ver.* 30.

For My Yoke is eaſy, and my Burden light.

IN the 27*th* Verſe our Saviour tells us, *All things are given to him of the Father; neither knoweth any Man the Father, ſave the Son, and he to whom the Son ſhall reveal him.* Thus by firſt aſſerting his Ability to receive them, that is, to govern and teach them, he encourageth weary and heavy laden Sinners to accept of his gracious Invitation, which he makes in the following Verſe; *Come unto me all ye that are weary and heavy laden, and I will give you reſt.* Having before told them his Ability to make good this Promiſe, he now gives them the Promiſe, to encourage them to come unto him. And in the 29*th* Verſe, he aſſerts his Willingneſs; *For I am meek and lowly in Heart*; therefore very apt to ſympathize with you, and conſequently as willing as I am able to give you reſt to your Souls.

My Text aſſures them of the Truth of this Promiſe, thus repeated in the 29*th* Verſe, from the Goodneſs of his Doctrine and Government, the means of giving them this Reſt; *My Yoke is eaſy, and my Burden light.*

That these two Metaphors, *Yoke* and *Burden*, are used in the Scriptures, as well as other Authors, to signify Doctrine, or Law, or Government, I shall (for Brevities sake) prove only by one or two places, *Acts* 15. 10. The Law or Doctrine of Circumcision is said to be *a Yoke which neither they nor their Fathers were able to bear:* And *Gal.* 5. 1. The Ceremonial Law of the Jews *a Yoke of Bondage.* *Zach.* 9. 1. The Word of God is called the *Burden of the Word of the Lord:* and so *Mal.* 1. 1. *The Burden of the Word of the Lord to* Israel *by* Malachy. So the Christian Religion is here to be understood. For our better Understanding the sense of the Text, I shall,

I. Shew in what sense the Christian Religion may be said to be a Yoke or a Burden.
II. Demonstrate, that *this Yoke is easy, and this Burden light.*
III. Make some seasonable Reflections for our Practice at this time.

I. In what sense the Christian Religion may be said to be a Yoke or Burden. Which will be evident,

If we consider, the natural Frame and Constitution of Man. And here, both Scripture and Reason, and our own Experience concur to inform us, that Man consists of two parts, very different from one another: One Heavenly, and from God more immediately, spiritual or intellectual; the other from the Earth of which it is made, called often in Scripture, carnal or sensual, *Gen.* 2. 7. We have also the same Assurances, that the Rectitude and Prefection of Mans Nature consists in the Prefection and Subjection of this Earthly and Sensual Principle to that which is Heavenly and Spiritual.

The

The State of Innocency was nothing elſe but this Conſent and Conformity of the inferiour Faculties to the ſuperiour.

But in this honourable and healthful ſtate, Man did not long continue; but in a little time became like the Beaſt that periſheth: The Serpent working upon his Curioſity and Senſuality, perſwades him to remit the Government of himſelf to his inferiour Faculties: They ſenſible of their ſtrength, run away with the Reines: and meeting daily with theſe following Advantages or Provocations (notwithſtanding *the Spirit luſteth againſt the Fleſh, as well as the Fleſh againſt the Spirit*, Gal. 5. 17.) have gotten ſuch Head, that they bid fair for an unaccountable Soveraignty and Dominion. *Gen.* 3.

1. The Temptations of this World ſo applied by that old Serpent, which firſt tempted them with Succeſs, that he prevailed upon them, to take their Liberty; that they are not only kept waking, and on their guard, but daily excited and exaſperated. Theſe are innumerable, provoke us continually, and are in our way where-ever we go, we are ſurrounded with them in all places, whilſt we inhabit theſe Bodies, and dwell in this World.

Heb. 12. 1. We read of Sin that doth ſo eaſily beſet us, εὐπερίσατον ἁμαρτίαν, Sin well circumſtanced; that is, the Temptations are near us, preſent to us, of that likeneſs of Nature, that our Bodies preſently cloſe with them, ſympathize with them, and ſo they more effectually entice us, and work upon our Senſes and Affections, than ſpiritual Objects can do upon our Underſtandings. Heaven and the Felicities of the other World are at a diſtance, and Men cannot tell when they ſhall come there: And our Apprehenſions of that ſtate

ſtate are indiſtinct and obſcure; *Neither Eye hath ſeen, nor Ear heard, nor can it enter into the Heart of Man to conceive* the Bleſſedneſs of this ſtate.

Therefore theſe Objects work upon us only by Faith, Devotion and Meditation, which ſuppoſe great pains and care in our ſuperiour Faculties, and Reſtraint and Severities upon the Inclinations, and our outward Man.

But in the other caſe, we may ſit ſtill; thoſe Objects are contiguous, and they work *extempore*, and continually and ſpontaneouſly, like natural Agents, ſo that every ſenſual Object is a Baſilisk, and looks us dead, if we are not aware of it, and do not conſider the poiſonous Influence of its Countenance, before it looks upon us; and the innocent φαινόμενα of Nature, given us at firſt for our Nouriſhment and Diverſion, prove mortal to us, unleſs we live under the daily caution of *Touch not, Taſte not, Handle not.*

2. Examples, which every-where attend us, and greatly encourage, and enforce this Diſorder and Rebellion of our inferiour Faculties. Theſe ſurprize us in our Infancy, conduct, and manage us in our Youth and Age, ſo that before we are Men, many times we are Beaſts; and young Devils before we are old Men.

We are naturally apt to go *quo itur non quo eundum eſt*, as *Seneca* obſerves; therefore theſe more powerfully affect us than Laws or Precepts, or the moſt rational or eloquent Lectures of our Duty.

Thus provoked by Temptations, and animated by Examples, this Rebellion is habitual; for every Act ſtrengthens the Habit, and our Sins thus become exceeding ſinful. *Jerem.* 13. 23. *Can the Leopard change his Spots, or the Black-moor his Skin? then may ye alſo do good, that are accuſtomed to do evil.* Here Cuſtom or Habit

Habit is repreſented as intractable as Nature it ſelf; according to the Proverb, *Cuſtom is a ſecond Nature.*

Thus Man is fallen, and ſo degenerated from the Rectitude and Integrity of his Original Frame and Conſtitution; that had not God ſo loved the World, as to ſend his Son into it to reſtore it, and paſs a new Creation upon it, Man muſt have been for ever loſt and buried in his own Ruins.

The doing of this is called Mortification, Regeneration, and when 'tis done, the new Man or new Creature.

Theſe all ſignify Regret and Reluctancy to a great Degree, unleſs a Man hath been ſo happy as to have born the Yoke in his Youth.

Now the Son of God doing this for us by his Religion, from the Uneaſineſs of it at firſt, it may well be expreſt by theſe Metaphors in the Text, of a *Yoke* or *Burden.*

II. But though it be ſo, and there is ſuch a plain Reaſon for it, yet I ſhall evidently demonſtrate that this *Yoke is eaſy, and this Burden light.* χρήσος is the Original, which ſignifies gracious, profitable, fit, and therefore muſt be eaſy; and not only ſo, but ſomething a Man would not be without, eſteeming it his Ornamen rather than his Yoke.

So alſo the Word which in the Text is tranſlated Light, ἐλαφρον, ſignifies alſo Light, that a Man may not only walk, but run with it upon his Shoulders; according to the Etymology of the Word. And if there be any weight in it, 'tis only to poiſe us, keep us ſteady; our Security rather than our Encombrance.

Thus the Words in the Text naturally import. I now come to demonſtrate the Truth of the Propoſi-

tion;

tion; Though Christianity is a Yoke, yet 'tis an easy Yoke; and though it is a Burden, yet it is a light Burden.

For our more distinct Understanding what I shall say upon this Subject, we are to remember that the Christian Religion is usually divided into two parts:

1*st*. The *Credenda*, or Articles to be believed.

2*dly*. The *Agenda*, or Duties to be done.

1*st*. The *Credenda* or Articles of Faith, contained in the Christian Religion, and these are so few, and so plainly revealed, that these can hardly be in any sense called a Yoke or Burden to any one that believes the Being of God, and that he is a Being *infinitely perfect*. The Apostles Creed is a summary of these, and they are principally matters of Fact concerning the Nature or Person of our Saviour, in opposition to Judaism and Heathenism; so plainly related in the Holy Scriptures, that they are understood as soon as read: And where-ever the Scripture it self does impress a Character of Necessity, either for Faith or Practice, we cannot speak plainer to one another, than that doth to us.

And if any thing be revealed which we cannot comprehend; as for instance, the Article of the Trinity; yet the Revelation is plain: And in all matters of Revelation, we are to believe no more than is revealed, and no otherwise of it than as it is revealed; and thus to believe is no difficult thing; nay 'tis so easy, that 'tis impossible for any Man that acknowledgeth the Being of God, not thus to believe; because the very Notion of God, necessarily implies an Impossibility of saying any thing to his Creatures which is not true.

And

And the difficulty of comprehending the nature of the thing revealed doth not make our Religion uneasy, because we are not bound to understand, that is, to comprehnd it; which also is no Objection to its Credibility, because an Infinite Nature, and all those Perfections which belong to it, cannot be supposed to be comprehensible, we cannot comprehend Eternity, nor our own Souls by our finite Understandings.

But the *Agenda*, the Matters of our Practice, Duties to be done, these are the Difficulties of our Religion, and signified by these Metaphors in the Text of *Yoke* and *Burden*.

That this *Yoke* is easy and *Burden* light, I demonstrate from these following Topicks.

1. It is most agreeable to our Natures: whatsoever is natural is easy and pleasant, because, *Amor fecit Mundum*, the Creation is the Effect of God's Goodness as well as of his Power, and he made nothing to be an Affliction, or Torment to it self; and the Goodness of every thing is to be fitted for its End, and the Perfection of every thing is to be in Conjunction with it.

That the Christian Religion is thus suitable to our Natures, will appear, if we consider Man,

1. In his Private;
2. In his Publick Capacity.

I. In his Private Capacity: Here we are to respect, 1. His Soul; 2. His Body.

1. His Soul: By this a Man is a busy active Being, his Thoughts are restless, his Desires are craving and stretching till they meet with that for which they were created; which is the Contemplation of Truth in this World, and the Enjoyment of God in this and that which is to come. Here we feel his gracious Influences to our Support and Comfort; hereafter we contem-

plate and enjoy him to our Everalasting Happiness and Satisfaction. Of these two, briefly.

1. The Contemplation of Truth. That this is natural to our Souls, the great and indefatigable Pains and Hardships many have undergone for it, the Extasies of Joy and perfect Satisfaction they have felt when they have found it, the great Honours they have been courted with whilst they liv'd, and even ador'd with after their Death, when they have published the Fruits of their Industry, the Truths they have discovered to the World, abundantly demonstrate; I cannot particularize these things at this time.

Silence and Solitude, Recess and Separation from the World and Sense, are the Opportunities for God and Truth; and nothing so prevents the discoveries of Truth, as the clamorous importunities of Riches and Honour, or the gross and foul Suffusions of Sensuality: The first anticipate our Time which is absolutely necessary (for Truth the Philosopher rightly tells us, lies in the bottom of a deep Well): The second thicken and obstruct the Mind, and indispose it, as foggy Steems and Mists our bodily Organs, that the pure Light and Spirit of Truth cannot be sensible to us: ὁ ἐυσεβὴς ἀνὴρ φιλοσοφεῖ, that pious Man, that exquisite Philosopher.

Therefore the Philosophers tell us, Vertue is absolutely necessary for the acquiring of Truth, because that regulates all the inferiour Faculties and Inclinations, quiets and retrenches all the Exorbitancy of the Passions and Affections βάρεται, ἡ ψυχὴ ὑπὸ τῶν φαντασιῶν, said *Antoninus*; the Soul is tinctured and dy'd with the Objects it most converseth with.

Now how doth our Religion dispose us for this? the Apostle tells us, 1 *Thess.* 5. 22. *Abstain from all appearance of Evil:* How doth it caution us against it,

1 *Cor.*

1 *Cor.* 7. 31. τὸ σχῆμα τοῦ κόσμου τούτου, *ſpecies forma, the Shew, or Form, or Beauty of this World paſſeth away*; as if the World were nothing but a great piece of Pageantry, or a Dream, or a Fancy of ſomething that is not, or an Apparition without any Subſtance, paſſing by us, and ſeen no more. Many places more to this purpoſe I might produce.

And for Senſuality, 1 *Pet.* 2. 11. *Fleſhly Luſts* are ſaid *to war againſt the Soul*; therefore the Apoſtle beſeeches the Chriſtians as *Strangers and Pilgrims*, to abſtain from them. And how many ſevere Threatnings do we read of in the Scriptures againſt all that do not crucify the Fleſh with the Luſts of it, 1 *Cor.* 6. 9, 10. *Epheſ.* 5. 3. to *ver.* 8. and many other, to keep our Minds even and pure, and then they are fit and ready both for the ſearch after, and Contemplation of Truth.

The ſecond thing I mention'd for which our Souls are created, was the Enjoyment of God in this World, and that which is to come.

Omnis intellectus tendit in Deum, ſaith the Philoſopher, and it cannot be otherwiſe; for all this World is too little for their Satisfaction, as infinite Experience demonſtrates. *The Eye is not ſatisfied with ſeeing, nor the Ear with hearing.*

Men run from one thing to another, and never pleaſed, always miſtaken, knock at the wrong door for Happineſs; as drunken Men miſtake another Man's Houſe for their own. *Antoninus*, one of the greateſt and happieſt Emperors, not only that *Rome*, but the World ever enjoyed, thus expreſſeth the Inſufficiency of this World for our Happineſs, τί μοι ξῆν ἐν κόσμῳ κενῷ θεῶν, ἢ προνοίας κενῷ. *What do I care to live in a World void of God and void of Providence:* Yet no Man ever enjoyed more of the World's Glory

and Happineſs than he did; which demonſtrates that only God is the natural Felicity of our Souls.

How carefully then is our Nature reſtor'd and perfected by our Religion? The two great Obſtacles to our Enjoyment of God, it endeavours to ſet at the greateſt diſtance from us imaginable: Theſe are love of the World, and exceſs of bodily Pleaſures: *James* 4. 4. *Ye Adulterers and Adultereſſes, know ye not that the Friendſhip of this World is Enmity with God? whoſoever therefore will be a Friend of the World is the Enemy of God.* How ſmartly doth the Apoſtle aſſert the great Inconſiſtency of God and the World together in our Hearts? and repeats it twice in the ſame Verſe; and when he ſpeaks never ſo mildly he ſtill tells us the ſame thing, 1 *Joh.* 2. 15.

And for Senſuality: The very Character of a Chriſtian is to *crucify the Fleſh with the Affections and Luſts of it*, Gal. 5. 24. And Purity of Heart is made abſolutely neceſſary to our ſeeing of God by our Saviour, *Mat.* 5. 8. Very many places more out of the Scriptures might be produced to this purpoſe: All which demonſtrate our Religion muſt be natural to our Souls, becauſe if we would obſerve it, it would make our Souls free and open to receive the comfortable Emanations of the Divine Goodneſs, as a clear Air the Light and Influences of the Sun: and ſo, in this reſpect, our Saviour's *Yoke* muſt be eaſy, and his *Burden* light.

Beſides, what admirable matter of our Contemplation doth it afford us? 2 *Cor.* 4. 6. *The Light of the Knowledg of the Glory of God in the face of Jeſus Chriſt*; and when by the *exceeding great and precious Promiſes* of the Goſpel we apprehend what Intereſt we may have in this Glory, Heaven it ſelf is anticipated,

our

our Souls are in Conjunction with their Center, our Conſciences are eaſy and chearful, and we are filled with all Joy in believing: *For it doth not yet appear what we ſhall be,* 1 Joh. 3. 2. *But we know when he ſhall appear we ſhall be like him, for we ſhall ſee him as he is.*

Thus in reſpect of our Souls the Text is demonſtrated, becauſe our Religion fits us for the Enjoyment of God here and hereafter, the Complement and Perfection of our Natures.

2. In reſpect of our Bodies: Intemperance is the worſt Diſeaſe we are capable of: The moſt ſearching Pains and accuteſt Torments are the Effects of it, it is a Womb, a Mine of all the Diſeaſes of the Body; ſo that to indulge our Luſts makes them their own Executioners as well as ours; for when Nature is overborn, all Pleaſure and Delight is extinguiſh'd.

Now our Religion gives us the plaineſt Precepts imaginable for Sobriety and Temperance and Purity. I ſhould be too tedious to name the places, they are almoſt every-where in the New Teſtament, and written with the Beams of the Sun of Righteouſneſs: Thoſe I mention'd under the laſt two Heads are ſufficient, where it utterly excludes from the Kingdom of Heaven, all irregular and intemperate Proſecutions of *the Luſts of the Fleſh, the Luſts of the Eye, and the Pride of Life*, as St. *John* tells us, 1 *Joh.* 2. 15, 16. And by doing thus, our Bodies have no more reaſon to complain than our Souls, as if our Religion denied or envied them their proper Diverſions or Satisfactions; for all this is nothing but the reſtoring of us to our natural Health and Strength; for it requires of us only to recover and maintain our Original Frame and Conſtitution; the Conſent and Harmony of our Carnal and Inferiour Faculties and Inclinations to thoſe within

in us which are more Noble and Spiritual. And being of this Nature, and for these Ends, even in this case also, this *Yoke* must be easy, and this *Burden* light.

Thus we have seen that if we consider Man in his private Capacity, our Saviour's *Yoke* is easy and his *Burden* light. In the second place,

II. I now come to consider him in his Politick or Publick Capacity; and here at first sight 'tis most easy, because agreeable to the Nature of Society.

In this respect our Saviour hath given us an Epitome of all he requires of us in very few words, *To do as we would be done unto*, Matth. 7. 12. This is the Law and the Prophets which he came to fulfil and perfect, *Mat.* 5. 17. So *Mat.* 22. 39. *Thou shalt love thy Neighbour as thy self.* How safe and easy must every Man be in all his Concerns and Interests, by Observation of these Rules. We should never offend one another; but if it should so happen, to forgive and forget, is the next thing we would do; for that certainly every Man would have done to himself were he the Offender.

The Apostle St. *Paul* gives us all our Duty to one another in this one word, *Love*, and proves it to be so, *Rom.* 13. 8, 9. There is no Fear or Jealousy one of another in Love, but perfect Love casteth out such tormenting Passions as these are, and makes Men confident in one another, and that is the great Security and Perfection of Society. In a word.

There are but two things which make Men uneasy to one another; Aptness to provoke, and to be provoked. How effectually our Religion hath provided against these, we read in 1 *Cor.* 13. It makes Charity the Root or Spring of all our Religious Actions, so necessary, that without it we are nothing, neither can we do any thing in Religion, *ver.* 1, 2, 3. and

then

then tells us how it secures the World against both these troublesome Humours.

Verse the 4th; *Charity suffereth long, and is kind,* therefore is not easily provoked, *envies not, vaunteth not it self,* therefore is not apt to provoke: *ver.* 5. doth not behave it self unseemly, ἀσχημονεῖ rudely or disobligingly; seeketh not her own, therefore does not provoke; is not apt to be exasperated, so is the Original παροξύνεται thinketh no Evil, but candidly interpreteth: but if the Evil be evident, it rejoiceth not in it, *ver.* 6. but in the Truth or Goodness of any Body; therefore not easily provoked.

Verse 7. *Beareth all things,* because it believeth all things may be well meant, at least hopeth so of all things: but if the Evil or Malice be apparent and indisputable; then Charity *endureth all things,* as long as pleaseth God; so that Charity can never fail to make Men easy to themselves, and one another, and fits Men for a happy Enjoyment of one another here, as well as the blessed Enjoyment of God altogether hereafter.

Thus I think it is clearly demonstrated that Christ's Yoke is easy, and his Burden light, because 'tis agreable to our Natures, considered either in our private or publick Capacity, either in our selves, both in respect of our Souls and Bodies, or in our mutual Relation to one another. And as an indisputable Confirmation of all I have said from this Topick, be pleased often to read and consider, *Tit.* 2. 11, 12. where the Apostle tells us, that the great Lesson the Gospel teacheth us, is to *deny all Ungodliness and Worldly Lusts, and to live soberly, righteously, and godly in this present World:* These three Words, *soberly, righteously* and *godly,* mean all that I have said upon this Subject; and thus

used

uſed as they are here, are an undeniable Confirmation of it.

Object. But it may be objected; Doth not our Saviour himſelf ſay we muſt *pluck out our right Eye, and cut off our right Hand,* in order to eternal Life, if they happen to ſtand in our way to it, which ſuppoſeth they may do ſo? And doth he not, *Luke* 14. 26, 27. tell us we muſt hate our deareſt Relations, and our own Lives for his ſake, and *take up our Croſs and come* after him, or elſe we cannot be his Diſciples? Are not theſe hard Sayings, very uneaſy and difficult to be born, if not immoral and ſinful? and alſo that the Gate is narrow, and many ſhall ſeek to enter, and not be able?

Anſw. Becauſe the time will not give me leave to make a nice and diſtinct Explication of the words; I ſhall only tell you, that by hating Father and Mother, *&c.* and our own Life, is not hating in a proper and ſtrict ſenſe, but loving of them leſs than our Saviour, or his Religion, which he valued above his own Life. And ſo it is expreſſed, *Matth.* 10. 37. *He that loveth Father and Mother more than me,* &c. And ſo *Gen.* 29. 30, 31. Jacob *loved* Rachel *more than* Leah: in ver. 30, 31. 'tis ſaid, and *when the Lord ſaw that* Leah *was hated.* I now proceed to my Anſwer.

1. Though the Words thus taken import nothing that is ſinful or immoral, but what is very rational; becauſe our Saviour loved us, ſo as to dye for us, and his Religion for our ſakes, ſo as to ſeal it with his Blood; yet they do ſignify ſomething that is not eaſy, and do ſeem to put upon us a Burden too heavy for us to bear.

1. But

1. But then conſider in the firſt place; When a Man is ſick mortally, and his Phyſicians tell him if he will take ſuch a Medicine, it will certainly, or at leaſt very probably cure him, and no other will: If he believes his Phyſicians, will he not readily ſuffer this Medicine to be applied to him? will not the bittereſt Potion in this caſe be tollerable, if not pleaſant? And will not a Man in his Wits, chuſe it rather than a more pleaſant or more guſtful draught? And what we have reaſon to make matter of our choice, may in a juſt ſenſe be called *eaſy* or *light* to us. This caſe if we apply it, our Religion is our own; our Soules are mortally ſick and wounded by our Sins; our Religion the only Medicine that can help us, reſtores us to our Health; and that certainly will do it if we apply it. Now though this requires of us to live no longer to this World, or our ſelves, but to him that died for us; is it not a plain caſe, what we are in Reaſon to do? and doth not the Plainneſs of the caſe make our Duty, if not eaſy, yet not intollerable? But the following Reaſons make it eaſy.

2. The great ſtrength it affords us: that may be to a Man but a Diverſion, which to a Child is inſupportable; no Man ever had more Difficulties put upon him than St. *Paul*. The utmoſt ſenſe of the Objection was his frequent Exerciſe. How many times did he venture his Life for the Goſpel of Chriſt? yet he made it eaſy; *as ſorrowful, yet always rejoicing*, 2 Cor 6. 10. and he gives a very good reaſon for it, in *Phil.* 4. 13. πάντα ἰσχύω, *I can do all things* eaſily, ſo the Word imports, *through Chriſt which ſtrengtheneth me.* And this ſtrength wherewith Chriſt aſſiſted him, was no leſs than the Power of his Reſurrection, *chap.* 3. 10. that is, the ſame Spirit that raiſed Chriſt from the dead, 2 *Cor.* 11. 23, *to* 28.

made him do all things eaſily; for this was an experimental Knowledg as the whole Verſe demonſtrates.

That this is our caſe as well as St. *Paul's*, is evident by many places of Scripture; I ſhall name two or three; 2 *Cor.* 3. 6. The Goſpel is called the *Miniſtration of the Spirit*, in oppoſition to the Law, which was but the Miniſtration of the Letter, which ſignifies, that by the Law of *Moſes* there was no inward Aſſiſtance of the Spirit of God, for our Aſſiſtance in Religion, as there is under the Goſpel, for the Performance of all the Duties it requires of us; and that every Chriſtian as well as St. *Paul*, is to know experimentally the Power of our Saviour's Reſurrection, or is aſſiſted with that Power which raiſed Chriſt from the dead. He himſelf tells us in *Rom.* 8. 9, 11. where he makes it an eſſential Character of our Chriſtianity, to have the Spirit that raiſed Jeſus Chriſt from the dead in us. And *Col.* 2. 12. he attributes our being buried with him in Baptiſm, and raiſed again to Newneſs of Life, which contains all that the Goſpel requires of us, *to the Faith of the Operation of God, who raiſed our Saviour from the dead.* Philoſophy tells us, that Sublunary Bodies are influenced by the Heavens as Celeſtial Bodies; Is it not as reaſonable to believe that our Souls are influenced and enlivened by God? Cannot the Father of Spirits as eaſily and naturally aſſiſt our Spirits, as the Celeſtial Bodies theſe below? If ſo, then what *Yoke* can poſſibly be uneaſy to us, or what *Burden* heavy or troubleſome, I do not ſay inſupportable, when in all our religious Actions, we act in Conjunction with our Creator?

3. The Greatneſs of the Reward, propoſed in the moſt emphatical, but intelligible Expreſſions of Felicity,

city, *As Crowns of Glory, Inheritances incorruptible, and that fade not away, Immortality, Eternal Life, and for these light Afflictions which last but for a Moment, a far more exceeding and Eternal weight of Glory*, 2 Cor. 4. 17. And whatever we lose here, we are promised for it *an hundred fold* hereafter.

If we venture and lose into the bargain our Lives, in the dispute for our Saviour and his Religion, we lose but crasy, heavy, painful Bodies, for Bodies spiritual, healthful and incorruptible; Sin and Sickness and Putrifaction, for Holiness and Health and Incorruption; these Tabernacles of Clay daily declining and dissolving into the Earth, of which they were at first made; and subject to be broken by many accidental Violences and Knocks they are like to meet with, in the hurry of this World, for a *Building of God, a House not made with Hands, Eternal in the Heavens*, 2 Cor. 4. 1. Who would not chuse to be thus *unclothed to be clothed upon* with those everlasting Robes of Light and Glory? A full Perswasion of this Reward hath made Fire and Faggot, Swords, and wild Beasts, and all the cruellest Instruments of Death, not only eligible, but easy to many hundreds of Christians, that they might obtain a *better Resurrection*: And we have reason to believe it from common Experience of humane Affairs, for we daily see that neither Seas nor Rocks, nor Storms nor Tempests, will discourage Men from making very desperate Adventures, when they have but probable Expectations of a great Reward; but here is all the Assurance God that cannot lye can give us. And whilest we are here, in the consciencious and sincere Practice of our Religion, we have that Peace of God which passeth all Understanding, and is able to make every *Yoke* easy, and every *Burden* light our *Heb.* 11. 35.

Saviour hath any where in his Religion layed upon us.

4. It affords us the moſt powerful Examples, God himſelf: *Matth.* 5. 45, to the end, where our Saviour commands us to *love our Enemies*, &c. that we may be the Children of our Heavenly Father: and in the laſt verſe, *perfect as our Heavenly Father is perfect.* Now who would ſtick at any thing that may advance him not only to the Similitude, but Perfection of God himſelf? The Duty is ſomething difficult, but the Example is a ſufficient Reward, to make any labour or pains delightful and eaſy to us. The Son of God took upon him our Nature, to be an Example to us; and here we have an Example of our own Nature, in the Practice of the hardeſt Duties, in the midſt of Oppoſition, and the worſt of times, and of more than he requires of us, namely laying down his Life for his Enemies, and all for our ſakes, that we might be encouraged in our Duty.

Complanatur itur veſtigiis Domini, ſaid *Tertullian*: To this Example the Author of the Epiſtle to the *Hebrews* directs us, *chap.* 12. *ver.* 2, 3, 4. *leſt we be weary, and faint in our Minds.*

In *chap.* 11. he propoſes the Examples of very great and wiſe Men, *Noah*, *Abraham*, *Moſes*, and divers others, and both what great things they did and ſuffered; and in *chap.* 12. *ver.* 1. he doth as it were ſum up the Evidence, that this ſo great a Cloud of Witneſſes, in ſtorms of Perſecution aſſiſt us with, to make it eaſy, to lay aſide the Sin that ſo eaſily beſets us; and then reinforceth the whole Argument, with the Example of our Saviour in the following verſes, before mentioned: In *chap.* 6. 12. *Be not ſlothful* (ſaith the ſame Apoſtle) *but Followers of them who through Faith and Patience inherit*

herit the Promiſes. He is certainly ſtrangely degenerated, and ſunk into the Ground of which he was at firſt made, that finds it an uneaſy thing not to be ſlothful. And the Apoſtle plainly here tells us that any body elſe will follow thoſe great Examples our Religion affords us, and by *Faith and Patience inherit the Promiſes.*

Examples all Men acknowledg, and all Experience demonſtrates, are a moſt effectual way of perſwading; and in theſe Examples we have all the advantage the Reverence of Perſons, or the Reaſon of the Thing can aſſiſt us with.

5. It ſupplies us with the moſt pregnant, and efficacious Principle of doing or ſuffering any thing it requires of us. This the ſerious Conſideration of our Religion muſt neceſſarily beget in us, if we really believe the Truth of it; for it is nothing elſe but God's *ſo loving the World, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have Everlaſting Life*; Joh. 3. 16. And this his only begotten Son ſo loving it, as to be crucified for it. Theſe two Articles contain the ſubſtance of the Revelation given us in the Goſpel of our Religion. Now if Love begets Love, can we believe and think of this Religion without being *conſtrain'd to live no longer to our ſelves*, but to him that dy'd for us? to live to him and die for him when he requires it of us? And the Conſtraints of Love are the Extaſies and Triumphs of it, which make every thing eaſy and delightful. Thus our Chriſtianity without us impreſſeth its own Characters within us, and becomes the Goſpel of Chriſt written in our Hearts, and our Faith *removeth Mountains*, and makes all ways plain, and *overcometh the World*, and *crucifieth the Fleſh with its Affections*

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and Luſts; working by the Love of Chriſt ſhed abroad and rooted and grounded in our Hearts. This one Article of Chriſt crucified thus digeſted *in Succum & Sanguinem*, into the Temper and Nouriſhment of our Souls, producing the moſt pleaſing Acts (as all the Acts of Love are) upon the moſt perfect and Satisfactory Object. *God thus manifeſted in the Fleſh*, muſt needs *give Power to the faint, and to them that have no Might increaſe Strength.* So that *they ſhall mount up with Wings like Eagles*, and *run the* Ways of our Saviour's Commandments, and *not be weary, and walk* continually in them *and not faint*, as the Prophet *Iſaiah* ſpeaks in another caſe.

This is a great Demonſtration that our Saviour's *Yoke* is eaſy and *Burden* light; becauſe when we ſee our Saviour's Love to us ſtronger than the bittereſt Death in him; our Love to him muſt needs be as ſtrong as any Death can be in us.

6. And laſtly, From the kind Acceptance of our Heavenly Father, he requireth not Perfection, but Sincerity: *He knows our Frame, and remembers we are but Duſt*, Pſal. 103. 14. remembers how he at firſt *framed Man of the Duſt of the Ground.* And *ver.* 13. *As a Father pityeth his Children, ſo the Lord pitieth thoſe that fear him.* The Apoſtle ſaith the ſame thing in other words, 2 *Cor.* 8. 12. *If there be firſt a willing Mind, it is accepted, according to that a Man hath, and not according to that he hath not.*

Now no Man can pretend difficulty in Sincerity; our Wills are more our own than any thing elſe we call ours, our inward Thoughts and Inclinations the only τὰ ἐφ ἡμῖν that belong to us, the Philoſopher will tell us. Lying and Diſſimulation plainly are a force upon us, and we feel it ſo when ever we are guilty:

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Hypocriſy is ſtoutneſs againſt God, and Cowardiſe to Man, (as my Lord *Bacon* tells us) and is not this the moſt unnatural and uneaſy thing in the World? Our own Experience will aſſure us, that 'tis much eaſier to act our ſelves than the Perſon of another; we act our ſelves often to our diſadvantage, becauſe we do it *ex tempore*, before we are aware: but to act another, Men learn and try Practice before-hand, ſome time before they will venture to do it in publick. This alſo demonſtrates (being ſo acceptable to God) that our Saviour's *Yoke* is eaſy, and his *Burden* light.

Thus I have finiſh'd what I propoſed in the ſecond place, which was to demonſtrate, That although the Chriſtian Religion be a *Yoke* and a *Burden*, yet this *Yoke* is eaſy and this *Burden* light.

I ſhall apply it as briefly and ſeaſonably as I can.

Then let us not make it more uneaſy to one another than our Saviour hath made it.

1. In reſpect of our common or ordinary Converſation, there is an old Proverb too true, ἄνθρωπος ἀνθρώπῳ δαίμων, Men are Devils to one another, to tempt one another to Sin. Hab. 2. 15. *Wo unto him that giveth his Neighbour Drink, that putteſt thy Bottle to him, and makeſt him drunk alſo, that thou mayſt look on his Nakedneſs:* Where the Prophet plainly threatens that ſort of Men that make a Mock of Sin, eſpecially of that beaſtly Sin of Drunkenneſs, and for their Sport and Diverſion tempt one another to it, and vie one with another for the Victory in the commiſſion of it; notwithſtanding the Prophet *Iſaiah*'s Woe which he pronounceth againſt thoſe *who are mighty to drink Wine, and Men of ſtrength to mingle ſtrong Drink*; Iſa. 5. 22. There

There is the ſame Reaſon againſt our tempting one another to any Sin; for by ſo doing we make the *Yoke* of Chriſt much more ſharp and uneaſy, and the *Burden* of Chriſt much heavier to one another than otherwiſe it would be; that is, our Converſion and Regeneration. *Heb.* 10.24. the Apoſtle tells us we are to *conſider one another to provoke unto Love and to Good Works.* Thus we *ſhall bear one anothers Burdens*, Gal. 6. 2. and ſo help one another *to fulfil the Law of Chriſt*, to make his *Yoke* eaſy, and his *Burden* light.

2. Upon the Account of our Religion, which at firſt I ſaid was the *Yoke* and *Burden* mention'd in the Text.

We make this uneaſier than Chriſt hath made it to one another.

1. When we impoſe as neceſſary Articles of our Faith, either what it is certain our Saviour and his Apoſtles never impoſed, or uncertain whether they did or no.

Articles of Faith neceſſary to Salvation can derive Authority from none but God; he only can tell us what will be acceptable to himſelf: ſo that the Scriptures only of the Old and New Teſtament (by all Proteſtants) being the Revelation that God hath given of his Will in this caſe to us: Whatſoever is made neceſſary that is not here, muſt be a very uneaſy *Yoke*, and heavy *Burden*: for 'tis not in a Man's power to believe as Men would have him; we cannot believe beyond our Evidence, and our Evidence muſt be as we can underſtand it: So that what is neceſſary muſt be ſuppoſed to be intelligibly reveal'd to all concern'd in the belief of it.

This hath often made me think that we ſhould be eaſier to one another were the Articles of our Faith given us in the very words of the Scripture; I am

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ſure that both the Orthodox and the *Arrians* in the Council of *Nice* concurred in this; that all the Miſchiefs of the Church of God were cauſed by bringing in words into the Creeds of the Church, which were not in the Scriptures; Conſequences indeed are as ſure as the expreſs Terms of the Scriptures, but Infallibility in theſe Conſequences ſeems to be neceſſary for Articles of Faith; becauſe infallible Authority only can create them. Certainty may ſatisfy a Man's Conſcience for his own Senſe and Compliance, but for Terms of Communion that may not be ſufficient, becauſe that is ſo according to Mens different Capacities and Apprehenſions: And 'tis Humility and Piety to conſent with Antiquity, but ſtill this will recur; we cannot be ſure of our Revelation, becauſe nothing is infallible but the Word of God. And upon this account the Papiſts objecting to us the uncertainty or inſecurity of our Faith, would be to their purpoſe, did not we attribute the ſame infallible Authority to the Word of God, which they do to the Determinations of their Church. And did not the Word of God declare what is nececeſſary to be believed, as intelligibly as their Church ever did or can expreſs it ſelf. But this neceſſarily follows that we are to believe no more than the Word of God declares to us, and alſo as it declares it; and if we deſire more of one another, we make Chriſt's *Yoke* more uneaſy, and his *Burden* heavier than he hath made it: I cannot ſee how this Conſequence can be avoided. But I ſpeak all this with Submiſſion.

This ſufficiently confutes and condemns the Tyranny of the Church of *Rome*, in making the grand χαρακτηρ, or Character of her Communion, the belief of innumerable Contradictions in that one Article of Tranſub-

ſtantiation, by her voluntary miſinterpretation of one of the plaineſt places in the New Teſtament, *Mat.* 26. 27, 28. where our Saviour uſeth the plaineſt way of ſpeaking, namely *Metaphorical*, and the moſt intelligible *Metaphors* of Bread and Wine, to ſignify to us by our very Senſes, the great Benefits of his Paſſion. This muſt be very uneaſy; for our Souls feel a Contradiction as our Senſes diſcern their proper Objects; elſe we could never know the Reaſon of any thing we enquire after.

But this juſtifies the Moderation of the Church of *England*, which in her publick Catechiſm makes the Articles of the Apoſtles Creed, made up of nothing but Scripture, only neceſſary to Salvation: Where we do not put our Senſe to God's Words, and then *Curſe, and Burn, and Damn one another* for diſſenting, as Mr. *Chillingworth* obſerves: But 'tis moſt evident they do in very many Articles of their Faith, and then ſtamp the Character of Neceſſity upon them, which undeniably makes the *Yoke* of Chriſt far more uneaſy, and his *Burden* much heavier than he hath made it.

2. Thus alſo the ſame Church of *Rome* hath made our Saviour's *Yoke* much ſtraiter, and his *Burden* heavier than he hath made it, in impoſing innumerable Rites, and external Obſervances in the Practice of Religion and the Worſhip of God.

That the Worſhip of God under the Goſpel is to differ from that under the Law (called *Heb.* 9. 10. *Carnal Ordinances*; and there ſaid to be *impoſed until the time of Reformation*, that is, the Goſpel) in its Purity and Spirituality, is clearly aſſerted by our Saviour, *Jo.* 4. 21,-24. and proved from the Spirituality of God's Nature; *God is a Spirit, and they that worſhip him, muſt worſhip him in Spirit and in Truth*: not only in the Sincerity

cerity of our Hearts, but with a ſort of Worſhip as near as may be in its Nature and Conſtitution, ſuitable to the Purity and Spirituality of the Nature of God; which we apprehend as well as we can in this imperfect State we are in, when we abſtract from him all the Imperfections of Body or Matter, and retain no other Conception of him, but of a Being infinitely Perfect; and one great End of Divine Worſhip is, to impreſs and preſerve this Notion of God ſenſibly and diſtinctly in our Minds, by the gracious Influences of his particular Attributes and Perfections (his infinite Mercy, Righteouſneſs, Purity, *&c.*) in our attendance upon him, until *we were changed into the ſame Image*, as we are capable. 2 Cor. 3. 18.

Now though the publick Conduct of Divine Worſhip be left to the Governours of the Church, yet at their Peril they are obliged not to inſtitute any thing to the Prejudice of this bleſſed Effect of God's Worſhip and Service upon the Souls of Men.

Corporeal Images and many bodily Rites or Ceremonies are great and manifeſt Inconveniences in this caſe; for they are ſo contrary to the Spirituality and Purity of the Divine Nature, that like a thick and condenſed Cloud they ſo eclipſe the Light of the *Sun of Righteouſneſs, the Light of the Glory of God in the face of Jeſus Chriſt*; that to worſhip God who *is a Spirit, in Spirit and in Truth* by theſe, muſt be a very uneaſy *Yoke*, and a *Burden*, at leaſt to the generality of Men, inſupportable. The Church of *Rome* is greatly concern'd to take notice of this; for ſuch Tricks ſhe plays in the Worſhip of God, both with her Images, and innumerable Ceremonies; ſuch Pageant Shews ſhe ſets off her Publick Devotions with; that 'tis reaſonable to fear the far greateſt part of her Communion,

inſtead of edifying their Minds with Divine Service, with the gracious Influences of the Divine Attributes, only divert and entertain their Senſes; and when they go to Church, either worſhip nothing at all, or they know not what, or commit the groſſeſt Idolatry in worſhipping Pictures and Images, Stocks and Stones guilded and painted. And though they renounce the Names of Judaiſm or Heatheniſm in their Religious Worſhip, yet they would oblige the World to an *Equivolent* in too ſtrict a Senſe to all the Superſtitions of the Jews, and the Idolatries of the Gentiles, and ſo impoſe upon Mankind a *Yoke* far more uneaſy, and a much heavier Burden than our Saviour doth.

But we muſt not reſt here: For the Spirituality of God's Worſhip under the Goſpel being a neceſſary Qualification of it; ſome Men may poſſibly ſcruple without any Malice or ill Deſign, ſome Rites or Uſages in the Worſhip of God, as being contrary to its Spirituality. Nothing but Order and Decency may be deſign'd by them, or ſome external Ornaments for the Service of God; and by a fair and rational Interpretation they may be ſo uſed, without being any Impediments to the Purity or Spirituality of Divine Worſhip. Yet ſeeing all Men cannot have the ſame Senſe of theſe things, and ſeeing what a Man ſcruples he can never be edified by it, we are to conſider the Infirmities of our Brethren; for Order and Decency here is beſt, when they are in Subſerviency to Edification.

Men are not made for Laws, but Laws are made for Men. Our Eccleſiaſtical Hiſtory is a Demonſtration, and many other Hiſtories too, that the World muſt be govern'd as it can, and not as we will; and it is

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to be considered, the narrower the Fence is, the more are excluded to attack it; and what is often attack'd in this World, we see by constant Experience, tumbles down one time or other. Unity only doth not create strength; there must be a Conjunction of Unity and Number together.

But then as wise Builders consider what the matter will bear, they are to make use of; so must also the Builders or Edifiers of the Church, and accordingly apply themselves to it; or else before we are aware, we impose a more *uneasy Yoke*, and *a heavier Burden upon one another* than our Saviour hath.

Dr. *Hammond* out of *Rabbi Joshua* interprets the heavy *Burdens* of the Pharisees, Superfluities of Worship, and troublesome Rites introduced under-hand into the Jewish Religion. And *Maimonides* (he observes) calls the Addittaments by which they made the Law heavy, *Plagas*, Severities. Thus they made God's *Yoke* more uneasy to one another, and his *Burden* heavier, than God had made them. It is our Duty not to imitate the Scribes and Pharises, but our Saviour in the Text, whose *Yoke is easy, and Burden light.*

3. Let us not make it more uneasy to our selves, then our Saviour hath made it.

1. In our private Capacities, Let us not by evil Company, or Customs, habituate our selves to Sin, and make it natural to us; If ever our Religion doth us good, it must reform us; for Faith and Repentance are nothing less than Regeneration.

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The longer we wear the *Yoke* of our Sins, and carry the *Burden* of our Luſts about us, the more uneaſy will it be to put on our Saviour's, though in themſelves never ſo much eaſier or lighter than they: *Iſa.* 28. 7, 8, 9, 10. *The Prieſt and the Prophets, erred through Wine, they were ſwallowed up of it, they had ſwallowed it down ſo faſt:* What was the Conſequence? *Whom ſhall he teach Knowledg, and make to underſtand Doctrine? them that are weaned from the Milk, and drawn from the Breaſts; for Precept muſt be upon Precept, Precept upon Precept,* &c. The Senſe is, they had by their Senſuality rendred themſelves as uncapable of underſtanding ſpiritual things as little Children, and muſt be ſo inſtructed as they uſe to be. How unfit then for the beatifick Viſion hereafter? Fleſh and Blood thus qualified, (to be ſure) cannot enter into the Kingdom of Heaven: *Fugite enervatas delicias per quas permadeſcunt animi.* Senec.

Thoſe feeble Pleaſures whereby Mens Minds are weakened, and being thus ſteep'd and ſoak'd in Senſuality; and put down by this *Burden* of the Fleſh, thus bound upon them by their Luſts, are utterly ſenſeleſs of higher or more noble Felicities than the Earth affords them.

2. In our religious Relation to one another, *Phil.* 2. 14. The Apoſtle commands us to *do all things without Murmurings and Diſputings.* Nothing more in its proper place, than Unity and Obedience in Religion. The Golden Rule our Saviour hath given us of doing as we would be done unto, can never be more uſefully applyed, than in this caſe; we are to uſe our Governours

nours, as we would be uſed our ſelves, were we in their Circumſtances; and when they are coming to meet us, let us not ſtart back or turn away from them: let us concerning them, *believe all things, hope all things*; that is, put the moſt charitable and candid Interpretation upon their Commands.

The Church of *England* is not ſuperſtitious in impoſing her Ceremonies, becauſe ſhe declares the Nature of them, and pretends only to humane Authority for their immediate Appointment or Obligation.

But Superſtition may eaſily get in at the other Door, becauſe God is here immediately pretended: for nothing can excuſe our Diſobedience, but ſome Law or Command of God; now if there be none, and yet the Fear and Authority of God is pretended, we are ſoberly to conſider where the Superſtition in this caſe muſt be applied: for Superſtition is not ſo much in the matter a Man is about, as in his Mind; innocent things may be ſuperſtitiouſly uſed, yea the beſt and holieſt Inſtitutions. And there is a negative as well as poſitive Superſtition; a Man may be as ſuperſtitious in being againſt the uſe of ſome things in Religion, as any Man can be, in being for them; becauſe the Superſtition lies in fearing God where no Fear is, where God hath been pleaſed not at all to concern himſelf. And thus we may eaſily make our Saviour's *Yoke* more uneaſy to our ſelves, and his *Burden* more heavy than he hath made them.

4. *Laſtly*, Let us all conſider, how earneſtly St. *Paul* beſeeches us; *Eph.* 4. 1, to the *7th.* by the peculiar Graces of our Religion, *ver.* 2. *To keep the Unity of the Spirit*

Spirit in the bond of Peace, ver 3. He tells us, *ver.* 1. that it is to *walk worthy of the Vocation wherewith we are called*; that is, otherwiſe we are unworthy of the Name of Chriſtians; and proves it, *ver.* 4. becauſe we *are called into one Body*, and therefore muſt be acted by *one Spirit*: which he further proves, *ver.* 5, 6. becauſe there is but *one Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in us all.* How paſſionately he beſeecheth us to do it, *Phil.* 2. 1, to 9. adding to all his other Arguments the Example of our Saviour's voluntary Paſſion, and Death upon the Croſs for us.

Let us all ſeriouſly read *Gal.* 5.20,22. Are the matters we differ about, and produce ſo many of the Fruits of the Fleſh amongſt us, mentioned in *ver.* 20. of ſuch Conſequence as that we ſhould hazard the ſweet and bleſſed Fruits of the Spirit mentioned, *ver.* 22. *Love, Joy, Peace*, &c. either in the Vindication of them, or oppoſition to them? And are not theſe excellent Fruits of the Spirit, too often check'd and in danger to be blaſted both by our Zeal for them and againſt them?

Let the very Heathen provoke us to Love, and good Works towards one another. St. *Auſtin* tells us that the Philoſophers had almoſt as many Opinions about the chief Good as there were Sects amongſt them; which (from *Varro*) he ſaith were above 200. Yet *Tertullian* obſerves they all agreed about the Neceſſity of Patience, which may be a Reaſon why they did not perſecute one another as we do. And certainly the Article about the chief Good is an eſſential Article in every Religion; and that they wanted not Zeal to preſerve their

their Religion, the poor Christians felt very often to their cost.

Let us fear lest whilst the Protestant Princes are confederate, and spending their Blood and Treasure, for their own and our Preservation, we by our bitter Zeal about uncertain and little things should make it impracticable; for if we *bite and devour one another, we shall be consumed one of another.* And what account can we give of our selves in the other World: for certainly as the planting Christianity at first was the best Cause God ever had in this World, so the Reformation of it must be the next best; and as that was first planted and secured very much by the Love and Unity of its Professors, so must also the Reformation of it be.

Let us remember what we would have done in the day of our Distress ('tis not so long since but we may do it) for this Unity I am speaking of, when we plainly saw for want of it, we were but threshing Instruments in the Hands of our Enemies to break in pieces one another; and they are as malicious and industrious still as ever they were, and also as confident they shall do it.

Lastly, Let us consider that no return for our miraculous Deliverance, can be more grateful than this to the Divine Majesty; for *God is Love, and he that dwelleth in Love dwelleth in God, and God in him,* 1 John 4. 16. And also that the Love that was in our Saviour's Passion, made it an Offering and Sacrifice to God for a sweet smelling Savour. The Providence of God hath given us a greater Opportunity than any Age ever saw, to heal our Divisions, that I know of; every

Opportunity to do good is an Obligation, but a ſpecial Providence is the Voice of Heaven, calling upon us upon that occaſion to do our Duty.

Thus I have, as briefly as I could, laid open the Eaſineſs and Difficulty of our Religion, and prov'd, that though we have made it difficult, our Saviour hath made it eaſy; and that to wear our Saviour's *Yoke*, and bear his *Burden*, and imitate him in the Text, is the only infallible means of Eaſe and Happineſs here, both in our ſelves, and one another; and everlaſting Happineſs, in the Enjoyment of God together hereafter; to which bleſſed Temper here, and happy State hereafter, the God of Peace and Love bring us all: And *the Peace of God which paſſeth all Underſtanding, keep our Hearts and Minds through Chriſt Jeſus.* Amen.

FINIS.

Books lately Printed and Sold by Jonathan *Robinſon, at the Golden Lion in St.* Pauls *Church-yard, relating to the great Revolutions in* England *and* Scotland 1688, 1689.

AN Account of the Reaſons of the Nobility and Gentry's Invitation of the Prince of *Orange* into *England*; Being a *Memorial* from the Engliſh Proteſtants concerning their Grievances; with a large account of the Birth of rht Prince of *Wales*: preſented to their Highneſſes the Prince and Princeſs of *Orange*.

A Collection of Political and Hiſtorical Papers relating to the wonderful Revolutions in *England*, and *Scotland* in 12 Parts, from the time of the ſeven Biſhops petitioning K. *James* the 2*d*. to the Coronation of K. *Willian* and Q. *Mary*.

A Brief Hiſtory of the Succeſſion of the Crown of *England*, &c. Collected out of the Records, and the moſt Authentick Hiſtorians; written for the Satisfaction of the Nation.

Wonderful Predictions of *Noſtredamus Grebner*, *David Pareus*, and *Autonius Torquatus*; wherein the Grandeur of their Preſent Majeſties, the Happineſs of *England*, and Downfall of *France* and *Rome* are plainly Delineated. With a large Preface, ſhewing, That the Crown of *England*, has not been obſcurely foretold to their Majeſties *William* the 3*d*, and Queen *Mary*, late Prince and Princeſs of *Orange*; and that the People of this Ancient Monarchy have duly contributed thereunto, in the preſent Aſſembly of Lords and *Commons*, notwithſtanding the Objections of Men of different Extremes.

A Seaſonable Diſcourſe, wherein is examined, what is lawful during the Confuſions and Revolutions of Government, eſpecially in the Caſe of a King deſerting his Kingdoms; and how far a Man may lawfully conform to the Powers and Commands of thoſe, who with Various Succeſſes hold Kingdoms. Whether it be lawful. (1) In Paying Taxes. (2) In perſonal Service. (3) In taking of Oaths. (4) In giving up himſelf to a final Allegiance.

A Seaſonable Treatiſe; wherein is proved, That King *William* (commonly called the *Conquerror*) did not get the *Imperial Crown* of *England* by the Sword, but by the Election and Conſent of the People. To whom he ſwore to obſerve the *Original Contract* between King and People.

An Anſwer to a Paper Intituled, *The Deſertion Diſcuſſed*: being a Vindication of the Proceedings of the late Honourable Convention, in their Filling up the Throne with King *William* and Queen *Mary*.

An

An Exact Collection of the Debates of the House of Commons (particularly such as relate to the Bill of Exclusion, a Popish Successor, &c.) held at *Westminster*, *Octob.* 21. 1680; Prorogued the 10th, and Dissolved the 18th of *January* following. With the Debates of the House of Commons at *Oxford*, Assembled *March.* 21. 1680. Also a Just and Modest Vindication of the Proceedings of the said Parliaments.

Julian's Arts to Undermine and Extirpate Christianity, &c. By *Samuel Johnson*. The Impression of which Book was made in the Year 1683, and has ever since lain buried under the Ruins of all those English Rights which it endeavoured to defend; but by the Auspicious and Happy Arrival of the Prince of *Orange*, both They and It have obtained a Resurrection.

Dr. *Gilbert Burnet* (now Bishop of *Salisbury*) his Tracts, in Two Vollumes; in which are contained several Things relating to the Affairs of *England*.

The Mystery of Iniquity working in the Dividing of Protestants, in order to the subverting of Religion, and our Laws, for almost the space of thirty Years last past, plainly laid open. With some Advices to Protestants of all Perswasions, in the present Juncture of our Affairs. To which is added, A Specimen of a Bill for uniting of Protestants.

Liberty of Conscience now highly necessary for *England*, humbly represented to this present Parliament.

An Enquiry into, and Detection of the Barbarous Murther of the late Earl of *Essex*, (now under consideration of a Committee of the House of Lords): Or, a Vindication of that Noble Person, from the Guilt and Infamy of having destroyed himself.

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A Collection of strange Predictions of Mr. *J. P.* for the Years 1687, and 1688; about K. *James* the Second, Prince of *Wales*, and the scampering away of many great Ministers of State.

Arguments against the Dispensing Power, in Answer to L. C. J. *Herbert*.

The Royal Cards; Being a lively Representation of the late Popish and Tyrannical Designs, and of the wonderful Deliverance of this Kingdom from the same, by the glorious Expedition of *William Henry* Prince of *Orange*, now King of *England*, (whom God long preserve) in curious Copper Plates. Price 1 *s.* a Pack.

Murmurers reproved, in a Sermon preached by *Mr. Hopkins*, &c.

England's Call to Thankfulness, for her late great Deliverace. By Mr. *John Ollife*, &c.

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